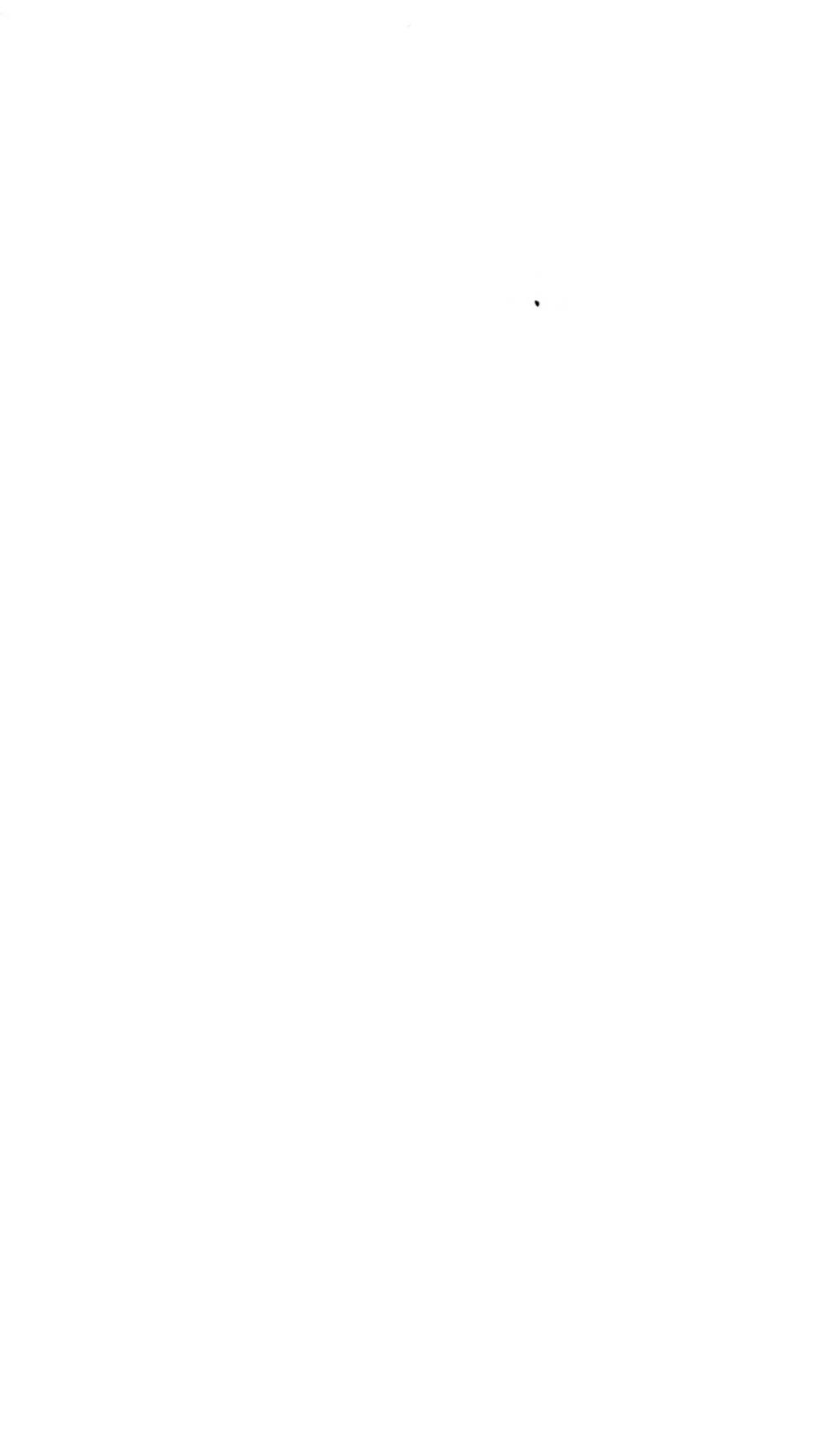


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AN

HISTORICAL SKETCH,

CONGREGATIONAL,

OF THE

CHURCH IN STOCKBRIDGE, MASS.

BY REV. DAVID D. FIELD, D.D.

WITH THE

CONFESsION, COVENANTS, AND CATALOGUE
OF MEMBERS.

1853.

NEW-YORK :

JOHN A. GRAY, PRINTER, 95 & 97 CLIFF STREET

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1853.

THE Pastor recommends to the Members of the Church to examine frequently and seriously their Confession, Covenants, and Standing Rules; especially on the morning of Communion Sabbaths.

S. A. Flagg.
1882

HISTORICAL SKETCH

OF THE

CHURCH IN STOCKBRIDGE.

This church owes its origin and support for many years to missionary zeal excited towards the remnant of the Muhhekaneeew, or Stockbridge Indians. These lived in different places on the Housatonic river, in Massachusetts and Connecticut, and more in various places within the limits of New-York. The immediate cause of the interest in their favor was that KONKAPOT, the principal Indian on the Housatonic, in Massachusetts, was known to be favorably disposed towards the Christian religion. He lived in Stockbridge, and was regarded by his acquaintances as a man of worth, strictly temperate, honest in his dealings, prudent and industrious in his business; and it was strongly hoped that, under proper instruction, he would become a decided Christian, and that many others connected with him would be brought into the kingdom of God. Rev. Samuel Hopkins, a worthy minister of the gospel in West Springfield, was greatly affected by the state of this Indian, and was determined that he and others should be taught the truths of Christianity. He consulted Col. John Stoddard on the subject, who knew more about the Indians in Massachusetts than any other man, having been often employed by Government in affairs respecting them. He said these Indians were the largest tribe of Aborigines near the English settlements, and that they were not under the influence of French Catholics, as Indians in some other parts of the land were. He thought a missionary might be very profitably employed among them. He consulted also Rev. Stephen Williams, of Long Meadow, who, when young, was carried captive to Canada with his father, Rev. John Williams of Deerfield, and knew well how much the Indians needed instruction in the gospel, and how they were misled by Jesuits in Canada. He was ready to coöperate with Mr. Hopkins. Through these men the matter was brought before the Honorable and Rev. Commissioners for Indian Affairs in Boston, of whom his Excellency, Jonathan Belcher, British Governor of Massachusetts, and Rev. Dr. Benjamin Colman, were the most active and influential. This was in the spring of 1734. The Commissioners at once took an interest in the matter, appointed a committee to consult the Indians on the Housatonic living in Stockbridge

and Sheffield, "whether they were willing a minister should be sent to them to instruct them in the *Christian religion*, to teach their children to read," &c. These Indians, after thinking on the subject four days, "all gave in their names, and signified their desire that a minister should be sent to them for the end proposed."

While these proceedings were taking place, the Lord was preparing a man to preach the gospel to these heathen. Mr. John Sergeant, a native of Newark, N. J., a graduate of Yale College, and a tutor in that institution, a candidate for the ministry, had freely said, before any application was made to him, that "he had rather be employed as a missionary to the Natives than to accept a call any English parish might give him." A committee, appointed by the Commissioners to engage a minister, informed of this declaration, and well assured of his fitness for the work, applied to Mr. Sergeant. He had already been a tutor nearly three years, and wished to aid his pupils through their remaining year; and if we consider that his class consisted of twenty-four young men, and that among them there were such persons as James Lockwood, who afterwards became the pastor of the church in Wethersfield, and was offered the presidency of Yale College; as Aaron Burr, who became the President of Princeton College; and as Joseph Bellamy, the distinguished minister of Bethlehem, Conn., we need not wonder that his heart, as much as it felt for the mission, felt also strongly for these youth. He agreed, however, to undertake the mission, provided the Rector and Trustees of the College would approve of his spending about half the year with the Indians, and living the other half at College. To this the Rector and Trustees acceded; and during this year, in three visits at different periods which Mr. Sergeant made them, he did much to secure their affections, and there was evidence that on some minds saving influences were bestowed.

But it was apparent at the outset that the Indians' living in two places, eight or ten miles apart, would be a serious inconvenience about their attendance upon public worship on the Sabbath, particularly in the winter season, and against the regular attendance of the children at school. As a partial remedy for these inconveniences, they agreed to dwell in the winter season in temporary buildings, erected between the two settlements, and to attend worship *there* also in a temporary building. But as Mr. Sergeant was to be at College half of this year, Mr. Timothy Woodbridge, son of Rev. John Woodbridge, of West Springfield, deceased, was engaged to come for the winter, and instruct the Indians in a catechetical way, and also to teach school. His services were needed afterwards; and being a superior young man, he was long employed as a school teacher, and became a permanent settler, and a very influential and prominent inhabitant of the town.

On the first of July, 1735, Mr. Sergeant (having dismissed his class) left New-Haven, intending to spend the rest of the summer, and indeed of his life, with the *Indians* at *Housatonic*, arriving there on the 5th. Mr. Woodbridge and he then went on as they had done before at a preceding visit about May, as to keeping school, one teaching in Stockbridge, and the other in Sheffield, changing places with each other weekly.

The subject of being ordained had occupied Mr. Sergeant's mind, that he might administer divine ordinances. Dr. Colman and Governor Belcher favored it, and Providence opened the way for his ordination, with the prospect of good, not only to the tribe to which he was to minister, but to other tribes with whom the Governor was about to hold a treaty at Deerfield. The Commissioners agreed that he should be ordained on that occasion; and the service was performed on the Sabbath, August 31, 1735, in the presence not only of the assembly usually worshipping there, but in the presence of the Governor and a large committee of both houses of the Legislature, and many Indians interested in the treaty. The Muhhekancews sat by themselves, and formally received him as their minister. The sermon was preached by Dr. Nathaniel Appleton, of Cambridge, one of the most distinguished ministers in Massachusetts during the last century. This was published. Rev. William Williams took part in the solemnities, and Rev. Dr. Williams gave the right hand of fellowship and administered the charge.

In the autumn following, Mr. Sergeant was greatly encouraged by success in his labors. Hence, in a letter to his friend, Dr. Colman, under date of November 18, 1735, he says, "God has been pleased to crown our labors with surprising and unexpected success. I have baptized almost forty persons, infants and adults." Among these were Captain Konkapot and Lieutenant Umpachenee, whom the Governor had previously honored with commissions. He had also baptized their wives and children, as well as some other families of superior standing and influence in the tribe. "I hope," he adds, "that the adults have a pretty good understanding of the main and fundamental doctrines of the holy religion into which they have been baptized. And I always endeavored to possess their minds with the most serious sense of what they were about when they entered themselves the disciples of Christ. Their whole hearts seemed to be engaged in the matter, and I have reason to think that the imperfection of their knowledge is made up by their zeal and integrity. Those who have been baptized have behaved very well, though they have been several times tempted to exceed the rules of temperance by offers of strong drink, which used to be their beloved destruction. They seemed to be surprised with the change they find in themselves; expressing the difference between their former state and the present, by 'infancy' and 'manhood,' 'dreaming' and 'being awake,' 'darkness' and 'light,' and the like metaphors. I pray God the *Day-Star* that seems to be arisen in their hearts, may shine more and more to the perfect day."

As the news of this success was spread abroad, it not only excited interest in New-England, but soon engaged the attention of some eminently pious and benevolent persons in the mother-country.

The difficulties arising from the distance between the Indian settlements, which had led them, as a partial remedy, to erect buildings at an intermediate site for the first winter, (and in which they also spent the second winter,) prompted the friends of the mission to inquire for a full and permanent relief, and one which should induce others, more remote, to unite with the Housatonic Indians. In these inquiries, Col. Stoddard

appears to have taken the lead. Accordingly, he proposed a statement to be laid before the Indians, in January of the first winter, in which he says, "There is a projection to get the most of the Great Meadow above the mountain of Housatonic [Monument Mountain] for the Indians, so that they may live together, and be able with convenience to attend the public worship, and to have a school at their doors, provided the Government can agree with the *English* who have lands there, and can suit them with lands elsewhere."

It was very desirable that the Great Meadow should be secured for the Indians. Some of them already lived there; it contained a considerable amount of such interval land as the Indians were in the habit of cultivating; and the Housatonic river, in meanders through the meadow, (running five miles in passing three in a straight line,) furnished great advantages for fishing. It was protected in nearly all directions from the rage of the elements by mountains; and these mountains abounded in game. But how to get possession of it legally and honorably, was the difficulty; and this difficulty arose from various circumstances. Thirteen years previous to this time, the General Court had granted to 177 petitioners, living in the county of Hampshire, a large tract of land in the south-west corner of Massachusetts, which, by the terms then used, and as the line between Massachusetts and New-York was finally found to run, fairly included the present townships of Sheffield, Egremont, Mount Washington, Great Barrington, and Alford, a considerable portion of Lee, and the greater part of Stockbridge and West Stockbridge. The grant was designed for two townships; which were for years spoken of as the Housatonic townships; and before the mission began, the Indian titles to the included lands were very generally extinguished. English families had settled in Sheffield, and in the southern part of Great Barrington; and some few Dutch families (for this town was settled in part by the Dutch) had located on or very near this meadow. Gov. Belcher felt the importance of the Indians living together and having a sufficiency of lands, and he adverted to the subject in an address to them at Deerfield. He brought it up afterwards before the General Court; and a Committee was appointed, at the head of which was Col. Stoddard, "to weigh and consider all things and circumstances so as to accommodate the Indians with land in the best possible manner." Under the wise proceedings of this committee, the lands above Monument Mountain were freed from all encumbrances, so that early in 1736, the General Court granted the Indians a township, which in April was laid out in an exact square, six miles in length and breadth. This included the present township of Stockbridge, within which is the "Great Meadow," and also the township of West Stockbridge. In the grant, it was provided that lots should be laid out for the missionary and schoolmaster, and, agreeably to the wishes of Mr. Sergeant, for four other persons who should be approved by Col. Stoddard, and should settle here for the purpose of aiding the pastor and teacher, particularly in the work of civilization. The grant of the town in this manner was admirable; and in May of this year, some of the Indians moved into the town, with two families who were added to their

number. The township was at this time formally confirmed to them; and others moved in, in a few weeks; so that by the close of June there were 90 souls in the settlement.

Nor did the kindness of the General Court stop here. Agreeably to the request of Mr. Sergeant, and of some of the Indians who waited upon their friend, Gov. Belcher, the Court, in Jan. 1737, passed an order, that a meeting-house 30 feet by 40, together with a school-house, should be built for them at the charge of the province. Some time elapsed before this order was fulfilled, probably owing to the difficulty in procuring materials; but the meeting-house was so far fitted for use, that on the day for public thanksgiving in the Commonwealth, Nov. 29, 1739, it was dedicated to the worship of Almighty God. This stood a few rods north-east of the site of the present South Meeting-house; and it was the place of divine solemnities until 1785. The frame of this building is now the frame of a barn, half a mile west of its former locality, a humble memento of the blessed men who preached in it, and of the blessings which descended upon those who worshipped in it. The school-house stood near the dwelling of the writer.

After the collection of the Indians in one place, and their accommodation with suitable public buildings, their prospects brightened. At first, indeed, there was no considerable increase of inhabitants; for in March, 1740, the number of souls was but 120: but afterwards families came in from various places. In the spring of 1744, the Indians from Kau-nau-meek, a small village on the flat about Brainerd's Bridge, six miles west of New-Lebanon, where David Brainerd labored about a year, moved here, agreeably, to the advice of that celebrated missionary. In January, 1747, there were nearly 50 families in the settlement, and probably about 200 souls; in July, 1749, 53 families, and 218 souls. They were afterwards increased to about 400; and it is believed that at one time they were about 600; though, as far as is now known, 400 was about their average number for the greater part of the time in which they lived in this town.

At first, Mr. Sergeant, of necessity, preached to the Indians by an interpreter, being unacquainted with their language. But as the disadvantages of this mode were many, he applied himself diligently to study, and in August, 1737, began to deliver unto them, in their own language, the wonderful works of God; and he afterwards made such proficiency in it, that the Indians were in the habit of saying that he spoke the language better than they did.

This year, Col. Ephraim Williams, from Newton, and Mr. Josiah Jones, from Weston, two of the men expected to aid in the civilization of the Indians, emigrated to this town with their families. Joseph Woodbridge, brother of the school-teacher, another of the men, came here in 1739 or 1740; and Ephraim Brown from the place called Spencer, probably about the same time. Mr. Brown did not remain here, but was succeeded by a cousin, Samuel Brown.

Mr. Timothy Woodbridge was the first deacon in the church; but Peter Pau-quau-nau-peet was associated with him; and when the sacramental

supper was first celebrated here, June 4, 1738, the English and Indian professors sat down together at the table of the Lord.

The voices of the natives were found to be well adapted to sacred music, and their singing was much admired.

In 1739, when it is supposed there were six English families collected here, the town was incorporated; and after this, the civil officers of the town were elected from both classes of inhabitants. It is very evident that the town was called Stockbridge, after Stockbridge in the county of Hampshire, England, from the general resemblance of the scenery in the two places; Stockbridge in England being built upon the river Test, as our Stockbridge village is upon the Housatonic, both on level grounds, and the eastern and western road through each, remarkably corresponding with each other.

The accession to the settlement of the four men just named, with their families, though much desired by the missionary and teacher, and propitious to the mission, greatly increased the labors of Mr. Sergeant; for he had now to discharge the duties of a minister both to the Indians and to the English. "He began public worship on the Sabbath with a short, pathetic prayer for a blessing upon the Word, in both languages, and then read a portion of Scripture with explanatory notes and observations, also in both, on such passages as appeared to need them. All his public prayers, and the communion service, were in both languages; and it was his constant practice to preach four sermons every Lord's day—two to the *English*, and two to the Indians; except on the cold days in the short season of winter, when he preached three—one to the English, and two to the Indians. Besides all this, in the summer season, it was his constant custom to spend about an hour with the Indians after divine service was over in the afternoon, instructing, exhorting, warning, cautioning them in a free, familiar, and pathetic manner, in their own language; and in the winter season, he commonly met with them one evening in the week for religious exercises. His sermons and comments on passages of Scripture for the Indians were first written in English, and then translated into the Indian tongue. In the course of his reading to them, he translated the most important passages in the Old Testament, and the whole of the New Testament, with the exception of the book of Revelations; while, for the benefit of the English, he went through with the whole of the Epistles in a labored and learned paraphrase, with critical and practical observations, directly from the original language. In addition to this, he had the constant care of the Indians, and maintained an extensive correspondence." These services show that he was a very studious and faithful man.

Nor is this all he did. In 1741, he projected the plan of a boarding-school, which was summarily this: that a tract of land of two hundred acres should be set aside for the use of the school, and a house erected upon it; that a number of children and youth between the ages of 10 and 20 should be received, and placed under the care of two masters, one of whom should take the oversight of them in the hours of *labor*, and the other in the hours

of *study*; and that their time should be so divided between labor and study, as to make one the diversion of the other; that the fruit of their labor should go towards their support, and to carry on the general design; and that a stock of cattle should be maintained on the place for the same purpose. It was also proposed to take into the number, on certain conditions, children from any of the tribes around, that, by their means, the principles of virtue and Christian knowledge might be spread as far as possible.

This was a favorite plan with the inhabitants of the place, both Indian and English, and with the Commissioners and their friends in Boston. But before much was done, the occurrence of the first French War rendered it expedient that the subject should be postponed for a season. Still, the project was passed over the Atlantic to the Corporation for Indian Affairs in London, and secured the favorable notice of such blessed men as Dr. Isaac Watts and Captain Thomas Coram, who exerted themselves to raise funds for the support of the school. The Prince of Wales headed the subscription with twenty guineas, and a few others, high in rank and office, subscribed for it. Mr. Isaac Hollis made provision at first for supporting twelve boys, and afterwards for supporting twenty-four; and he was so anxious that the children should be instructed immediately, that Mr. Sergeant took twelve under his care in 1748. But as it was not altogether safe for them to remain here during the war, he procured Capt. Martin Kellog, of Newington, in Wethersfield, Conn., to take them and instruct them for a year, he being well qualified for that service. In 1749, the war being closed, a house for a boarding-school was erected on the southern end of the garden now belonging to the house of Mr. Thomas Wells. The heart of Mr. Sergeant was drawn exceedingly towards this school, and so was the heart of his successor, the first President Edwards, as we shall presently see.

But no plans and efforts for doing good were security from disease and death. We shall however err, if we suppose that the usefulness of eminently good men ceases at death. That very goodness may be a reason for their removal, that they may enter upon a higher and wider sphere of usefulness in heaven.

On the last week in June, 1749, Mr. Sergeant was seized with a nervous fever, attended with a canker and inflammation in the throat, which closed his life on the 27th of July, at the age of 39, and in the 15th year of his ministry. Few persons have been as greatly beloved in life and lamented in death as was this distinguished servant of God. Not only were the Indian and English inhabitants of the town hearty mourners for him, but the friends of the mission in New and in Old England. His temper was most sweet, his manners courteous, his talents, natural and acquired, superior, and his piety ardent and persevering. In epistolary writing he greatly excelled. But one of his sermons was printed. That was preached in Springfield before the associated pastors of the county of Hampshire, April 4, 1743, on the cause and danger of declension in the affairs of religion, and was published at the request of the hearers.

The congregation was greatly increased under the ministry of Mr. Ser-

geant. The Indians, through the blessing of God on his labors, and the labors of those associated with him, were rescued from various errors and vices, assumed to a good degree the habits of civilized life, acquired a stable character in society, and became regular attendants upon public worship. Fifty or sixty, who had become hopefully converted, were admitted to full communion by him, some of whom died in faith before him : 42 survived him. He baptized 182 natives, adults and infants. His services were also greatly useful to the English who settled here. He left a widow, the daughter of Col. Ephraim Williams, who was subsequently married to Brig.-Gen. Dwight ; and three children,—Electa, who was married to Col. Mark Hopkins, and was the grandmother of Pres. and Prof. Hopkins ; Erastus, who was a distinguished physician in this town, and a deacon in the church ; and John, who became a missionary to the Indians before they left this town, and went with them to Stockbridge in New-York.

At the date of Mr. Sergeant's death, there were twelve English families in town, viz.: his own family, the families of Timothy Woodbridge, of Col. Williams, of Josiah Jones, and of Joseph Woodbridge ; of Samuel Brown, of Samuel Brown, Jun., of Joshua Chamberlain, son-in-law of Samuel Brown, Jun., (from Spencer;) of David Pixley, from Westfield ; of John Willard, from Canaan, previously from Wethersfield ; of John Taylor, and of Jacob Cooper, from West Springfield.

Mr. Hopkins, of Great Barrington, afterwards Dr. Hopkins, was first appointed successor to Mr. Sergeant ; but he declined the appointment, and, among other considerations, in the hope that the Rev. Jonathan Edwards, his theological instructor and particular friend, then recently dismissed from Northampton, would accept the service. He was next appointed, and was installed as pastor of this church, Aug. 8, 1751.

Mr. Edwards entered upon the same general course of instruction which his predecessor had pursued, though he was obliged to address the Indians through an interpreter ; and the prospect was exceedingly fair for a time of his being very useful to the Indians in this town, and to the Six Nations, families from which were expected to settle here, placing many children in the boarding-school. Directly after his settlement in this place, a large council from the Six Nations sat here, to consider the subject of sending their children to the school. After it was opened, Rev. Gideon Hawley, afterwards missionary at Marshpee, it is understood, instructed for a time. "He taught a few families of Mohawks, Oneidas, and Tuscaroras." Rev. Cotton Mather Smith, who afterwards settled in Sharon, Conn., (father of the late Gov. Smith, of that State,) also instructed it for a season. But arrangements for managing the school were never very thoroughly made ; and admirable as was the plan, and much as it promised, the occurrence of the second French war nearly destroyed it, so far as the Six Nations and their children were concerned.

Notwithstanding this unhappy issue, however, in this school, in connection with the school of Mr. Woodbridge, a considerable number of Indians received a good education. A few also were instructed at the Indian Charity School, at Hanover, N. H., and Peter Pauquaunaupet was graduated in

1780, at the college in that town. This *Sir Peter*, as he was commonly called, was a man of good talents and character, and connected with Joseph Qua-nau-kaunt, Captain Hendrick Aupaumut, and Capt. John Konkapot, in a council which, after the death of King Solomon, regulated the affairs of the tribe: for it is to be borne in mind that the Indians still kept up something more than a semblance of their ancient form of government. The regal power, it is said, (and this must be understood of the subject by custom,) belonged to Joseph Qua-nau-kaunt; but being a very modest and unassuming, as well as sensible man, he chose not to be king, but wished the tribe to be governed by a council. The speech of one of the chiefs to the Massachusetts Congress in 1775, in Brigham's Columbian Orator, tendering his services in the Revolutionary War, may be taken as a specimen of the talent and oratory which some of them possessed.

But, unhappy as the second French War was, particularly to the prospects of the boarding-school, Mr. Edwards discharged the duties of a missionary with his wonted faithfulness, to the good acceptance of those who came under his charge, and to the satisfaction of the Commissioners. Besides the duties which he discharged more immediately to the mission, he here completed his greatest work, viz.: "The Inquiry concerning the Freedom of the Will," which did more than any thing else to secure to him the reputation of being the greatest metaphysician which this country has ever produced. Here, too, he completed his treatise on Original Sin, and carried forward the "History of Redemption," and probably some other works. Had he remained at Northampton, it is questionable whether he would have been able to have prepared these important works for publication; and this circumstance tends to show the wisdom of God in suffering him to be removed from that important station, where his labors had been blessed of Providence to the spiritual good of a multitude of souls.

But while pursuing his studies and labors in this sequestered spot and calm retreat, he was unexpectedly called, upon the decease of his son-in-law, the Rev. Aaron Burr, Sept. 24, 1757, to accept the Presidency of Princeton College; which he did, in conformity with the advice of brethren in the ministry, and was accordingly dismissed, Jan. 4, 1758. But he had scarcely time to arrive at Princeton, to be inducted into office, and to enter upon the duties of his new and important station, before the Lord called him, as there is abundant reason to believe, to a far higher station in the world of glory. He died on the 22d of March, 1758, in the 55th year of his age. The same grace which had sustained him in duty and in trial was sufficient for him in his closing moments.

No man has left behind him a fairer fame than President Edwards. No one did more to promote orthodoxy and piety in the American churches. The prominent traits of his character, clear intelligence and ardent piety, are those excellences which will shine for ever in the redeemed.

The records of the ministry of President Edwards in Stockbridge are lost. Great pains have been taken to find them, but without success.

While professors of religion, both English and Indian, were benefited by his ministry, the probability is, that some from both classes of people

were converted under his instructions. At the time of his dismission, the Indian families were reduced to forty-two, while the English were increased to eighteen. The following had been added to those already mentioned, viz.: the family of Elihu Parsons ; his son-in-law, from Northampton ; that of Stephen Nash, immediately from Westfield, but previously from Hadley, who is said to have moved to this town from a desire to enjoy the ministry of Mr. Edwards ; that of Josiah Jones, Jr.; and those of James Wilson, from Spencer, Thomas Sherman, and Solomon Gleazen, from Worcester.

The wife of President Edwards was a daughter of Rev. James Pierpont, of New-Haven. They had ten children: Sarah, the wife of Elihu Parsons, of this town; Jerusha, who died in Northampton; Esther, the wife of President Burr; Mary, the wife of Col. Timothy Dwight, of Northampton, and mother of President Dwight; Lucy, the wife of Hon. Jahleel Woodbridge, of this town; Timothy, the late Hon. Timothy Edwards, also of this town; Susanna, the wife of Eleazer Porter, of Hadley; Eunice, the wife of Thomas Pollock, of North Carolina; Jonathan, President of Union College; Elizabeth, who died unmarried; and Pierpont, a distinguished lawyer in New-Haven, and late Judge of the Circuit Court of the United States for the District of Connecticut.

Soon after the dismission of Mr. Edwards, the minds of the people and of the Commissioners were drawn towards the late venerable Dr. Stephen West, son of Zebulon West, Esq., of Tolland, Conn. He was graduated at Yale College in 1755, where he had the reputation of a sound classical scholar. After leaving college, he taught a school in Hattfield, and studied theology with Rev. Timothy Woodbridge, of that place. The Association of Hampshire county licensed him to preach, probably in 1757, soon after which he was appointed chaplain at Fort Massachusetts, in Adams; and from that place he came to this town in Nov., 1758, where he was ordained, June 13, 1759.

For several years he communicated instruction, as his predecessors had done, both to the Indian and English inhabitants. His common practice was to preach to the Indians Sabbath morning by an interpreter, and to the English in the afternoon. But as it was very difficult to get a suitable interpreter, and as the English rapidly increased from abroad, and became capable of supporting the gospel themselves, Dr. West, in 1775, relinquished the instruction of the Indians, and with it the income received from the Commissioners, to Mr. John Sergeant, son of the first missionary, who perfectly understood their language, and had received a respectable education at Newark, N. J. The Indian professors, however, were not immediately formed into a new church. But in 1785, as they were about to remove on to a tract of land given them by the Oneidas, called New-Stockbridge, they were formed into a church by themselves. The number of professors among them then was sixteen only. From this period, Mr. Sergeant regularly spent six months with them yearly, until 1796, when he moved his family and settled with them, and remained their minister until his death, Sept. 8, 1824, at the age of 77. Some years afterwards, they removed to Green Bay, where the little

church still lives, has been visited by the Spirit of God, and has from time to time received some accessions from the world.

When Dr. West was ordained in this town, there were about twenty log huts in Pittsfield; but with that exception, the whole country northward was a wilderness to Canada. To the west, there were some Dutch settlements near the Hudson and on the Mohawk; but westward, there were no English settlements quite onward to the Pacific Ocean, and but few French settlements, and those distant from each other. Wild men and wild beasts held dominion over almost the whole of this vast region. But in the southern part of Berkshire there were some English settlements, and four settled ministers, viz.: Jonathan Hubbard in Sheffield, Thomas Strong in New-Marlborough, Adonijah Bidwell in Tyringham, and Samuel Hopkins in Great Barrington. With Mr. Hopkins, who was nearest to him, he early contracted an intimate and, as the result shows, a very happy friendship. Their minds were similar: both were fond of research and discussion. Dr. West was dissatisfied with what his predecessor, "President Edwards, had written on the freedom of the will, and on many points relative to the distinguishing doctrines of grace." These became the subjects of free and repeated conversation; and the effect was, (like the effect of the communications between the Rev. John Newton and Dr. Scott, though the mode was different,) that Dr. West gave up his hope of a personal interest in Christ, which he had long entertained, and was convinced that, while he had undertaken the charge of souls, his own soul had been neglected. His sense of sin was deep and pungent, his solicitude strong, and at times almost overwhelming. But the Lord was pleased soon to relieve him, to make him the subject of new views and affections, and to give him *a good hope* through grace. The reality and greatness of this change readily appeared in the solemnity, fervency, and pungency of his preaching, and in the humility and goodness of his subsequent life, which was extended to an unusual period.

This change, so far as man was concerned, is traceable to the faithfulness of the celebrated David Brainerd, whom we have had occasion to mention as missionary to the Kau-nau-meek Indians, while he was a student at Yale College. Dr. Hopkins, a student at the same time, had made a profession of religion, but knew not the preciousness of the Saviour. While in conversation with him, Mr. Brainerd observed that it was impossible for any man to be a real Christian who was not sometimes deeply affected in contemplating the character of Christ. This, Hopkins could not but admit to be a truth; but he was conscious of no such love; and the impression did not leave him until he found joy and peace in believing in Jesus. By this change he was prepared to be the means of the conversion of Dr. West.

Soon after the conversion of the latter, he most carefully examined the doctrines of revelation, with a mature and cultivated understanding, and with an ardent desire to know the truth as it is in Jesus. And what he learned he communicated. He preached, particularly, a series of discourses in which he dwelt extensively upon the character and government of God, and upon the dependence and accountability of man; the substance of

which was first published in 1772, and republished with an appendix in 1794. The fame produced by this essay induced young men who were looking forward to the ministry to repair to him for guidance and assistance in their studies immediately preparatory to their entrance upon the sacred office. These were so pleased with his instructions, piety, and exemplary conduct, that they were followed by others; so that for the space of thirty-five or forty years, some students were under his care. Most of these were graduates of the colleges then existing in New-England; one or more were graduated at Princeton; some of them were eminent in the ministry, and generally they honored their calling. Some settled in towns in this county. Among these clergymen, we may mention Samuel Spring, of Newburyport; Seth Swift, of Williamstown; Gordon Dorrance, of Windsor; Jacob Catlin, D. D., of New-Marlborough; Elijah Wheeler, of Great Barrington; Samuel Whelpley, Gamaliel Smith Olds, LL. D., and Thomas Robbins, D. D.

These facts imply that Dr. West had great influence. Placed over the church in Stockbridge while most of the county of Berkshire was unsettled, and *all* of the adjoining towns except Great Barrington, the pious who early settled in the neighborhood looked to him as a counsellor and a father. He assisted in the formation of new churches, and in the ordination of many of the first pastors of them. For many years he was the standing Moderator of Berkshire Association, and was venerated by all the members. When Williams College was granted in 1793, he was named as one of the trustees; and when the corporation first met, he was elected Vice-President of the Institution.

In preaching, he dwelt principally upon the doctrines of grace, the value of which he deeply felt, and which he longed to have others enjoy. He was much in the habit of giving instruction in an expository form; and during his ministry, he passed three times through the New Testament, expounding the sacred oracles verse by verse, "with a propriety, an acuteness, and vigor," says Mr. Samuel Whelpley, who studied theology with him, and was a very competent judge of ministerial effort, "of which this country has seen no parallel." In his expositions he was not so much confined to notes as in his sermons; and warmed by his subject, and by the impulses of the moment, he was sometimes truly eloquent. By this kind of instruction his people were greatly aided in the study of the Scriptures. Another method by which their religious knowledge was greatly advanced, was the establishment of meetings on week-days, in which the young were invited to write and speak on subjects or on passages of Scripture previously given out, and in which he met with them. In these they were greatly interested. Hence the church acquired a high reputation for intelligence. I once heard the late Gov. Smith, of Connecticut, (whose father has been mentioned as teacher for a time in the Stockbridge Mission, and who himself resided here in his youth, when Dr. West was making his greatest efforts,) say, that the church in Stockbridge was the best indoctrinated church in the country.

Nor did instruction fail of a sanctifying effect. Dr. West was wise in winning souls. There was a revival here in the years 1773, 1782, 1790, '91, '92, and 1799. But the most extensive revival which occurred during his minis-

try was in 1813, when he had the assistance of a colleague, Rev. Ephraim G. Swift, whom he had instructed in theology, as he had also done his father, Rev. Seth Swift. This colleague was ordained Sept. 26, 1810; and after this date the duties of the ministry were discharged by them jointly. Things passed along in this manner for some time to their mutual satisfaction, and to the satisfaction of the people. At length, however, a complaint was brought into the church against one of the members, attended with peculiar circumstances, about which the pastors and the members of the church entertained different opinions, and which produced for a time unhappy divisions, and much trouble. One effect of this was, that both pastors were dismissed at the same time, August 27, 1818.

After this event Dr. West was rarely able to appear in public, though on the first Sabbaths in November and January following, he administered the Lord's Supper to the church, and on the 10th of February attended a funeral. From the last period, he was confined to his house, and mostly to his bed, until Saturday, the 13th of May, 1819, when he expired, in the 84th year of his age.

Mr. Swift is still living. For eleven years he preached at Humphreysville and Bethany, in Connecticut, and on the 11th of December, 1833, was installed pastor of the church in North Killingworth, in the same State. The people had been unhappily divided; but under his ministry they were harmonized, and through the influences of the Divine Spirit, the church was enlarged. In 1850, advancing years and infirmity induced him to signify to his people that he must leave them, and he used his influence to secure to them a successor. This object was attained in November of the same year, when, in connection with his dismission, Rev. Hiram Bell, who had been minister in Marlborough, was installed pastor of the church. Mr. Swift has since lived generally in the neighboring town of Chester.

Rev. David D. Field, D. D., native of East Guilford, now Madison, Conn., graduate of Yale College, who studied theology with Dr. Charles Backus, of Somers, and who had been pastor of the First Congregational Church in Haddam, from April 11, 1804, until April 11, 1818, was installed in Stockbridge, Aug. 25, 1819, and remained pastor of the church until Feb. 12, 1837; when, having been invited back to the charge of his former church, he was dismissed at his own request, and installed in Haddam, April 11, 1837, where he continued pastor seven years, viz.: until April 11, 1844; after which, he was stated supply generally to the congregation in Higganum, in the same town, until July 1, 1850. In the spring of the following year, he returned to Stockbridge, which is his present residence. During his ministry in Stockbridge there were three seasons of unusual attention to the concerns of the soul. The first and most extensive of these was in 1821, when the First Church and congregation embraced all the Congregationalists in the town, and when almost all the ministerial services were performed by the pastor. As fruits of this revival, 94 were added to the church, while a few in the north-east part of the town, being much nearer to churches in Lenox, are believed to have made a profession there.

In the close of 1823, the subject of building a third house for public

worship was agitated, and it was finally voted that this should be erected within a given number of rods of the ancient graveyard on the Plain. This location was dissatisfaction to a considerable number of the people in the north part of the town, and they withdrew from the worship of the church and congregation, and were formed into a separate church and congregation, before the new edifice was completed. Sixty-three members who were dismissed from the first church, were formed into the new church on the 24th of Dec., 1824. The edifice built by the First Society being completed, it was dedicated on the 25th of January, 1825.

The feelings produced by the division of the old church and congregation at the time were unfriendly to the revival of religion; but they gradually subsided, and we have reason to rejoice that they are nearly or quite gone from both churches and congregations. In 1827, the place was visited again by the renewing influences of the Holy Ghost. As fruits of this revival, fifty-five persons were received into the First Church. In 1831, as the fruits of another revival, twenty-nine were admitted; while in other years, smaller numbers were received. The whole number admitted to the church by Dr. Field from the world, was 221, and from other churches on recommendation, 51; total, 272.

Rev. Tertius S. Clarke, a native of West Hampton, and graduate of Yale College in 1824, who had been settled in South Deerfield, and also in Had-
dam, was installed in Stockbridge, June 15, 1837, where he remained pastor until May 5, 1850. During his ministry there were revivals in 1838, 1842, and 1849. The number admitted to the church by him was, from the world, 124, and from other churches, 67; total, 191. Since leaving Stockbridge, Mr. Clarke has been settled at Penn Yan, N. Y., but is now settled at Franklin, N. Y.

Rev. A. H. Dashiell, Jun., the present pastor, born near Baltimore, graduated at Delaware College in 1843, and at the Union Theological Seminary in the city of New-York in 1847, was ordained in December of that year, in St. Louis. He was installed in Stockbridge, Dec. 11, 1850. The number admitted to the church by him is: from the world, 24; and from other churches, 7.

It has been already noticed how unsettled this county generally was when Dr. West was ordained in this place, with the exception of towns in the south. When scattered settlements were commenced in other directions immediately about the place, the people, so far as they regarded religious privileges, naturally sought instruction here; and therefore, when churches were formed in them, such as had been connected with this church were recommended to be constituent members of them. This was true of West Stockbridge, at first a part of this town. That place was incorporated as a town in 1774; a meeting-house was built in 1778, which still remains, and the Congregational Church was organized June 4, 1779, with ten members, seven males and three females. The people have generally been favored with preaching by pastors or stated supplies—to an unusual extent by the latter. Rev. Oliver Ayres, Joseph Edwards, John Waters, Nathan Shaw,

Munson C. Gaylord, and Sydney Bryant, the present pastor, have been settled there.

The admissions to the church, including the constituent members, have been 397.

The Second Congregational Church in West Stockbridge, formed at the village, Dec. 25, 1833, consisted of 25 members: 13 from other churches, and 12 on profession. This has had three pastors, viz.: Rev. Charles Lester, John Whiton, and Nathaniel Lasell. The total of members from the beginning has been 162; 65 males and 97 females.

A little time before the close of the last century, a large number of families moved from Berkshire county, and some from Stockbridge, to a portion of country in New-York called Chenango. Members from this church took letters to churches formed in that region.

About 1818, a number of families moved from this place to Brownhelm, Lorain county, Ohio. Nineteen persons, Jan. 25, 1819, were recommended from this church as suitable subjects for membership in the church about to be formed there.

The formation of the North Church in this town, now usually known as the Curtissville Church, has been already noticed. This has had the following pastors, viz.: Rev. Nathan Shaw, Joseph Hurlburt, Joel T. Headley, Ralph Smith, M. D., S. P. Giddings, and Winthrop H. Phelps.

Two hundred and eighty-seven members have been received into the church at Curtissville since its organization, making, with the sixty-three constituent members, 350. The congregation has been favored with several seasons of revival. But a large portion of the people being engaged in manufactures, the changes and fluctuations incident to manufacturing villages have affected the church. Many members have come in from other places, and been received here on letters, while they, or others, have been soon dismissed. Hence the present number of *resident* members is but sixty: nineteen males and forty-one females. The total of *members* is somewhat more.

PASTORS OF THE CHURCH IN STOCKBRIDGE.

NAMES.	ACCESSUS.	EXITUS.
John Sergeant.....	Aug. 31, 1735.....	July 27, 1749
Jonathan Edwards.....	Aug. 8, 1751.....	Jan. 4, 1758.
Stephen West, D. D.....	June 13, 1759.....	Aug. 27, 1818.
Ephraim G. Swift, (Colleague,).....	Sept. 26, 1810.....	Aug. 27, 1818.
David D. Field D. D.....	Aug. 25, 1819.....	Feb. 12, 1837.
Tertius S. Clarke.....	June 15, 1837.....	May 5, 1850.
Alfred H. Dashiell, Jr.	Dec. 11, 1850.	

D E A C O N S .

NAMES.	ACCESSUS.	EXITUS.
Hon. Timothy Woodbridge.....	about 1738.....	1774.
Peter Pau-quau-nau-peet.....	" do	about 1770.
Samuel Brown.....	" 1750.....	1784.
Elnathan Curtis.....	" 1766.....	1781.
Stephen Nash.....	1780.....	1803.
Elisha Bradley.....	1781.....	1815.
Hon. Timothy Edwards.....	1785.....	1813.
Dr. Erastus Sergeant.....	1798.....	1814.
Ebenezer Plumb.....	1803.....	1821.
Ebenezer Cook.....	do	about 1808.
Stephen James.....	about 1812.....	1819.
Jonathan Ingersoll.....	" 1814.....	1840.
John Whiton, Esq.....	1807.....	1819.
Dr. Alfred Perry.....	1820.....	1838.
Josiah Jones.....	do	1834.
Lystra Taylor.....	1827.....	1840.
Sewall Sergeant.....	1838.	
John Hufnagle.....	1840.....	1847.
William Whitney, Esq.....	1847.	
Joseph I. Crosby.....	do.	

CONFESSiON.

ARTICLE I. We believe that there is one only living and true God, *a* who is the Father, Son, and Holy Ghost: *b* that in the beginning he made the heavens and the earth and all things that are therein; *c* and that he constantly upholds, preserves and governs the same, in infinite wisdom, ordering and directing all the affairs and concerns thereof. *d*

a Deut. 6. 4. Isa. 45. 5. Jer. 10. 10. *b* Gen. 1. 26, 27; 3. 22; 11. 7. Isa. 6. 8; 48. 16. Matt. 28. 19. *c* Cor. 13. 14. 1 John 5. 7. John 1. 1. Rom. 9. 5. Phil. 2. 6. Heb. 1. 8, 10. Acts 5. 2, 4. *d* Gen. 1. Neh. 9. 6. Ps. 136. 1—9. Acts 17. 24. Rev. 4. 11. John 1. 3. Col. 1. 16. Gen. 1. 2. Job 26. 13. Neh. 9. 6. Isa. 46. 9, 10. Eph. 1. 11. Col. 1. 17. Heb. 1. 2, 3.

ARTICLE II. We believe that God at first made man in his own image, *e* and entered into a covenant of life with him, upon condition of perfect obedience; *f* but that our first parents fell by eating the forbidden fruit, thereby bringing sin and ruin upon themselves and all their posterity. *g*

e Gen. 1. 26, 27. Eecle. 7. 29. Col. 3. 10. *f* Gen. 2. 16, 17; 3. 1—3. *g* Gen. 3. 4—24. Gen. 5. 3. Ps. 51. 5. Rom. 5. 12. 1 Cor. 15. 21, 22. Eph. 2. 3.

ARTICLE III. We believe that God in mercy, and of his mere good pleasure, hath provided a Saviour and Redeemer for us, even his own Son, who is one with the Father, *h* and sent him in our nature to redeem and save sinners, *i* and that he by his obedience and death, hath atoned for the sins of the world, *j* and purchased pardon and eternal life for all who believe on him. *k*

h John 3. 16, 17. Rom. 5. 8. 1 John 4. 9, 10. Matt. 3. 17; 17. 5. John 10. 30. *i* Gal. 4. 4, 5. Heb. 2. 14—17. John 6. 38—40. 1 Tim. 1. 15. *j* Isa. 53. 4—12. Dan. 9. 24, 26. John 1. 29. 2 Cor. 5. 14, 15. Heb. 2. 9. 1 John 2. 2. *k* Matt. 26. 28. Luke 24. 46, 47. Acts 13. 38, 39. Tit. 2. 14. Heb. 5. 9.

ARTICLE IV. We believe that men, being naturally wholly enemies to God, are utterly indisposed to embrace the Gospel salvation, *l* until their hearts are renewed and changed by the mighty power of the sovereign grace of God. *m*

l Ps. 110. 2. Jer. 17. 9. John 15. 23—25. Rom. 5. 10; 8. 7, 8. Luke 14. 18. John 5. 40; 6. 44, 65. *m* Ps. 110. 3. Jer. 31. 19. Ezek. 36. 26, 27, 31, 32. John 1. 11—13. Eph. 2. 5, 8—10. Tit. 3. 5.

ARTICLE V. We believe, that all who heartily embrace the Gospel offer of salvation by Jesus Christ, are immediately justified, *n* and shall be more and more sanctified, and kept by the power of God through faith unto salvation. *o*

n Isa. 45. 24, 25. Jer. 23. 6. Acts 13. 39. Rom. 3. 24; 5. 1—8, 30. Gal. 2. 16. *o* Job 17. 9. Ps. 37. 23, 24. John 6. 39; 10. 27—30. Rom. 8. 28—39. 2 Cor. 3. 18. Phil. 1. 6. 1 Pet. 1. 5.

ARTICLE VI. We believe the doctrine of the general resurrection *p* and judgment to come; *q* and that all, at the last day, shall be raised; *r* and Christ judge the world; *s* when he shall invite the saints into his heavenly kingdom, *t* and condemn and doom the ungodly unto everlasting fire. *v*

p Job 19. 25—27. Ps. 17. 15. Dan. 12. 2. Mark 12. 26. John 5. 28, 29. 1 Cor. 15. *q* Ps. 50. 3—6. Eecle. 12. 13, 14. Matt. 25. 31—46. Acts 17. 31. 2 Cor. 5. 10. 2 Thess. 1. 6—10. Rev. 20. 11—15. *r* John 5. 28. Acts 24. 15. Rev. 20. 12. *s* John 5. 22, 23. *t* Dan. 12. 3. Matt. 13. 43; 25. 34, 46. 2 Thess. 1. 10. Rev. 21. 1—7. *v* Matt. 25. 41, 46. 2 Thess. 1. 9. Rev. 20. 15; 21. 8.

COVENANT.

You do now avouch the Lord Jehovah, Father, Son, and Holy Ghost, to be your God; as far as you know yourselves, heartily giving up ourselves to him, and desiring to be his for ever; and you promise by divine grace and assistance, to walk in all the commandments and ordinances of the Lord blameless, and you do now subject yourselves to the government of Christ in this Church, engaging to support and attend its worship, to uphold its discipline, and promote its purity, peace, and edification. *u* All this you do (severally) covenant and promise.

u Deut. 29. 10—13. Isa. 44. 3—5. Acts 2. 41.

COVENANT of the Church with Members when admitted, upon their assent to the preceding Articles and Covenant.

Then do we, who are the members of this Church, receive you into our fellowship and communion; and we on our part promise, that by the aid of divine grace, we will treat you affectionately as members of this Church, watch over you faithfully, and offer up our prayers to God for his Holy Spirit, to enable you to keep your engagements. We wish you all the joys and consolations of true religion, and we hope and pray, that in the coming world, we may meet you and each other; and that being made members of the Church of the first-born, we may spend an eternity together in the love, worship and enjoyment of the Father, Son, and Holy Ghost. *w* Amen.

w Ps. 133. Philip. 2. 1, 2. Col. 3. 12—15.

STANDING RULES.

RULE I. When any person from the world is desirous of being examined as to his qualifications for church-fellowship, the pastor shall give notice of time and place for such examination, that the brethren may attend it; *x* and the person examined is not to be propounded, unless approved upon examination; *y* nor admitted until he has stood propounded at least two weeks, *z* and no objection have been made.

x Ps. 56. 16. 1 Pet. 3. 15. *y* Acts 9. 26, 27; 10. 47. *z* 1 Cor. 14. 40.

RULE II. Whereas it is important for professors of religion to be under the immediate watch and care of some Church, and to coöperate with it, without restriction, in building up the kingdom of Christ, no professor from another Church, dwelling with us, shall have occasional communion with this Church more than one year, without an express vote of the Church; nor shall further indulgence in any case be granted, unless the applicant shall produce a certificate that he is in good standing with the Church to which he belongs, unless he shall signify his belief of our articles of faith, so far at least as they respect the doctrine of the Trinity, the atonement of Christ, the renewal of the heart by the gracious Spirit of God, the eternal happiness of the righteous, and the eternal misery of the wicked; and unless he be of blameless conversation. *a*

a Acts 18. 27. Rom. 16. 1, 2. Phil. 1. 27. 2 John verses 9, 10. Jude verse 3. Rev. 2. 14, 15.

RULE III. All letters, recommending persons to our communion and care, shall be read at least *two Sabbaths* before any vote is taken upon them. Then, if no objection be offered, they can be received. In case of objection, admission shall be deferred, until it has been made the subject of Church action.

RULE IV. Application for letters of dismission and recommendation to another Church shall be acted on at a meeting of the Church called for the purpose. Such letters shall be withheld in case of any objections being made by any member, until the objection has been withdrawn, or the matter investigated by the Church. 1 Cor. 1. 10.

RULE V. After a member has been absent from us one year, or longer, without asking for a letter of dismissal, a certificate only of good standing at the time of departure shall be given, except by special direction of the Church. Heb. 10. 25.

RULE VI. In all cases where public fame charges any member of this Church with any offence, it shall be the duty of the Deacons, (others failing to do it,) to investigate the charges and prepare them for the action of the Church in due form. 2 Cor. 8. 23.

RULE VII. No offence in any brother shall be brought before the Church till the private steps have been taken with him, prescribed in the 18th of Matthew by our blessed Lord.^b In case the residence of the offending brother is unknown, or so distant as to preclude the taking of the preliminary steps, a vote of the Church shall decide the course to be pursued in the premises.

^b Matt. 18. 15, 16. Tit. 3. 10.

RULE VIII. No confession for an offence shall be exhibited in public, until it has first been laid before the brethren for their approbation; and if the offence have been of a public nature or have become a matter of public notoriety, the confession shall be made before the Church and Congregation united. ^c

^c Ezra 10. 11. Ps. 51. Matt. 3. 6. Acts 19. 18, 19.

RULE IX. Whenever there appears to be any considerable disagreement of opinion in the minds of the brethren respecting any cause at its first hearing, which may affect the state of the Church, the meeting shall be adjourned by the Moderator, that the brethren may have further opportunity to canvass the subject, and that they may become united and harmonious in their views and proceedings. ^d

^d Prov. 17. 14. Eph. 4. 3. Heb. 12. 15. 1 Cor. 14. 33.

RULE X. The members of this Church believe, that the Scriptures require all heads of families to worship God with their households. ^e

^e Josh. 24. 15. Chron. 16. 43. Matt. 18. 20. Eph. 6. 18.

RULE XI. They believe it unlawful for professors of religion to marry profane, immoral persons.^f

^f Deut. 7. 3, 4. Mal. 2. 11, 12. 1 Cor. 7. 39. 2 Cor. 6. 14.

RULE XII. They believe it unbecoming the professed followers of the Redeemer to practise promiscuous dancing as an amusement. They deem the amusement a sinful waste of time and property; prejudicial to the growth of religion in the soul, and unhappy in its influence in society; and if persisted in, to be properly censurable by the Church. ^g

^g Rom. 12. 1, 2. Job 21. 11—14. Matt. 14. 6—11.

RULE XIII. They regard the traffic in intoxicating liquors for common drink as an immorality which demands the discipline of the Church. Prov. 20. 1. Hab. 2. 15. Rom. 13. 10.

RULE XIV. No meeting of the Church shall be valid, unless notice of the time and place be given publicly on the Sabbath. 1 Cor. 14. 10.

RULE XV. This Church believe that it is a duty enjoined in the Scriptures, that those who profess friendship for Christ should contribute of their substance, as the Lord has prospered them, for the support of the public institutions of the Gospel, and therefore, that those who refuse to do this, violate their obligations to the great Head of the Church, and their solemn covenant vows. 1 Cor. 9. 7—14. 1 Tim. 5. 17, 18.

NAMES OF MEMBERS.

THE Records of the Church, prior to 1759, are lost; but from various sources the following names have been recovered, whose bearers are known, or with good reason supposed to have been members anterior to that date.

EXPLANATIONS.

* denotes *deceased*; *l*, persons received by letter from other churches; *d*, dismissed to other churches; *w*, withdrawn; *r*, removed; *d, rt*, dismissed and returned; *x*, excommunicated; *Ind.*, Indian; *col.*, colored.

N. B.—The family names of married women are printed in *italics*.

1734.

*Ebenezer Poohpoonuc, (Mr. Sergeant's interpreter.)

1735.

*Capt. John Konkapot
*Mary Konkapot (wife)
*Catharine Konkapot (dau.)
*Lieut. Aaron Umpachene
*Hannah Umpachene (wife)
*Isaac Wnaumpee, and his wife
*Tohtohkukhoonaus
*Sarah Poolpoonuc (wife of Ebenezer)

1736.

*Yokun, and his wife
*Pmaupausoo Aupaumut
*Nomshoos
*Ukhilhauweeun

1738.

*Wantaunkumeek
*Aunauwaunekhkeek

The following are names of Indian members, but the date of their admission is uncertain.

*Dea. Peter Pauquaunaupeet
*Benj. Hokkewenannaut
*Dav. Naunaunekonue
*Peter Neshaump
*Josiah Mhottawek
*Maria Mtaukaumeen
*Johannes Mtocksin
*Kewannoalukuk

The following whites were probably mostly admitted during Dr. Edwards' ministry, 1751-7, and from other churches:

*Ephraim Williams
*Abigail *Jones* Williams
*Timothy Woodbridge
*Abigail *Day* Woodbridge
*Josiah Jones
*Anna *Brown* Jones
*Dea. Samuel Brown
*Mary *Patterson* Brown
*Abigail *Williams* Sergeant

Dwight, *d r*
*Stephen Nash
*Elizabeth *Smith* Nash
*Elihu Parsons, *d*
*Sarah *Edwards* Parsons, *d*
*Dea. Stephen Nash
*David Pixley, *x*
*Martha — Taylor

*Eleazer Barritt
*Susanna *Slosson* Hamilton
*Mercy *Brown* Chamberlain, *d*
*Sarah *Stoddard* Whittlesey Jones
*Jemima *Elliott* Woodbridge

*Susanna *Edwards* Porter
*Elizabeth *Merrick* Barnard Woodbridge
*Elizabeth *Barnard* Strong
*Abigail *Burnes* Jones
*Esther *Edwards* Burr
*Ephraim Williams, jr. (probably)
*Joseph Dwight (probably)
*Gideon Hawley

1759.

*Josiah Jones, jr.
*Mabel Woodbridge Jones
*Samuel Brown, jr.
*Abigail *Burr* Brown

1760.

*Elijah Williams, *d, rt*
*Elizabeth *Williams* West

*Bathsheba *Nash* Martin-dale, *l*
*James Gray, *l*
*Hendrick Aupaumut's wife, *Ind.*
*Isaac Wobux, *Ind.*
*Hannah, wife of Robt., *Ind.*
*Elizabeth “

1761.

*Thomas Landers, *l*
*Catharine, wife of Quaunauquaunt, *Ind.*
*Catharine, Lucy, Eleanor, Elizabeth, and Molly, *Inds.*

1762.

*Mary — Tyce, *d*
*Jonathan Hinsdale
*Sarah *Barnard* Hinsdale
*Enoch Slosson, *l d*
*Sarah St. John Slosson, *l d*
*Catharine Shauwaunameen, *Ind.*

1763.

*Samuel Churchill
*Hannah *Curtis* Churchill
*Dea. Elathan Curtis, *l*
*Rose *Weller* Curtis, *l*
*Catharine M-shokhaunok, *Ind.*
*Jacob Shauhokok, *Ind.*

1764.

*Lawrence Lynch
*Thankful *Dixley* Whittlesey, *d*
*Enos Curtis, *l*
*Mrs. Enos — Curtis, *l*
*Mrs. — *Curtis* Andrews, *l*

1765.

*David Allen
*Silas Butler

*Mrs. Silas Spencer (?) Butler	*Bathsheba Curtis? Churchhill, <i>l</i>	*Esther Jarvis? Hatch
*Nathanael Palmer	*James Wilson, <i>l</i>	*Joseph Deane, <i>l</i>
*Sarah Spring Gray, <i>l</i>		*Sarah Benedict Deane
	1772.	*Mamre Ives Bradley, <i>l</i>
1766.	*Olive Pixley	*Jesse Bradley, <i>l</i>
*Edward Martindale	*Joseph Gilbert, <i>l</i> , <i>x</i>	*Elisha Perkins, <i>l</i>
*Abigail King Bliss Pixley, <i>l</i>	*Moses Rice, <i>l</i>	*Mehitable Lusk Perkins
	*Sophia Partridge Williams, <i>l</i> , <i>d</i> , <i>rt</i>	*Mrs. Reuben — Parker
1767.	*Phineas Barnes, <i>l</i>	*Hannah Nepaulum, <i>Ind.</i>
*Elizabeth, wife of Jacob Unkamug, <i>Ind.</i>	*Robert Johnson, <i>l</i> , <i>d</i>	1776.
*Peter Sharp, <i>col.</i>	*Susanna Barnes Johnson, <i>l</i> , <i>d</i>	*George Gardiner, <i>r</i>
	*Lucy Isaacs Jerome, <i>l</i>	*Anna Wilson Tollman
1768.		*Joanna, wife of Captain Solomon, <i>Ind.</i>
*Anna Bliss Nash	1773.	1777.
*Desire Nash	*Thankful Whittlesey Fowler, <i>d</i>	*Hannah and Jane, <i>Inds.</i>
*Jahleel Woodbridge	*Lois West Palmer	1778.
*Lucy Edwards Woodbridge	*Ezra Whittlesey, <i>d</i>	*Moses Bristol, <i>l</i> , <i>d</i>
Sarah Root Cadwell	*Sylvia Woodbridge Morgan	*Rachel Trowbridge Bristol, <i>l</i> , <i>d</i>
*Nehemiah Hopkins, <i>l</i>	*James Gray	1779.
*Mrs. Tryphena —— Hopkins, <i>l</i>	*Naomi Hale Willard	*Thomas Patterson
*Pelatiah West, <i>l</i>	*Priscilla Cook James	*Nathanael Porter
*Elizabeth Lathrop West, <i>l</i>	*Prince West	*John Munroe
*Eleazer West, <i>l</i>	*Beulah Patterson Brown, <i>d</i>	*Elihu Parsons, jr., <i>d</i>
*Olive Redington West, <i>l</i>	*Isaac Bennett, <i>x</i>	*Mary Robinson Boynton, <i>d</i>
	*Dea. Erastus Sergeant, M.D.	*Rev. John Bacon
1769.	*Beulah Brown Williams	*Mary Codner Sergeant, <i>d</i>
*John Deane	*Betsey Doty Winegar, <i>l</i> , <i>d</i>	*Abigail Dayton Bennet
*Lavinia Higby Deane	*Hannah, wife of Johannes Motskin, <i>Ind.</i>	*Judith Williams Thayer
Fisk, <i>x</i>	*Catharine, sister-in-law to Captain Solomon, <i>Ind.</i>	*Mrs. Sarah —— Deming
*Edward Higby	*Cato, servant to Major Gray, <i>col.</i>	*Elijah Brown, <i>d</i>
*Mark St. John, <i>l</i>		Rev. Elijah Norton, <i>d</i>
*Mrs. Ann —— St. John, <i>l</i>	1771.	1780.
*Zeruiah Hill Fuller, <i>l</i>	*Luceretia Parsons Parsons	*Rev. Benjamin Bell, <i>d</i>
*Elizabeth Partridge Sergeant, <i>l</i>	*Sarah Gray Hunt	*Elizabeth Warren Brown, <i>d</i>
	*Mrs. Moses Hatch? Rice, <i>r</i>	*Sally Parsons Ingersoll, <i>d</i>
1770.	*Eunice Pixley Ingersoll	*Rhoda Hinsdale Parsons, <i>d</i>
*Elijah Slossen, <i>l</i>	*Ely Phelps	*Lydia Robinson Bishop, <i>d</i>
*Alona —— Slossen, <i>l</i>	*Comfort Waller Whittlesey	*Isaac Ball
*Melatiah Hatch, <i>l</i>	*Mary Wilson Higby	*Mary Bradley Dewey Nash
*Mrs. Melatiah —— Hatch <i>l</i>	*Dea. Elisha Bradley, <i>l</i>	*John Gaines
*Hezekiah Hooker, <i>l</i>	*Mary Ives Bradley, <i>l</i>	1781.
	*Jerusha Bingham Kirkland, <i>l</i>	Abner Rockwell, <i>d</i>
1771.		*Margaret, wife of Benjamin, <i>Ind.</i>
*Rev. John Sergeant, <i>d</i>	1775.	*Lueretia, daughter of Capt. Nimmer, <i>Ind.</i>
*Pamela Dwight Sedgwick	*Huldah Deane, <i>x</i>	*Abigail Tarbox Pepoon, <i>l</i>
*Lebbeus Marvin	*Jane Walkley Stevens	
*Rose, wife of Joab Binney, <i>col.</i>	*Dorcas Ayres Tollman	
Anna Cary Griswold, <i>l</i>		
*Dea. Timothy Edwards, <i>l</i>		
*Rhoda Ogden Edwards, <i>l</i>		
*William Ingersoll, <i>l</i>		
*Thankful Nye West, <i>l</i>		

1782.

- *Ebenezer Tollman
- *Eea, Jonathan Ingersoll
- *Phebe *Caswell* Pratt
- *Mrs. John —— Munroe
- *John Chapman
- *Dea. Ebenezer Cook, *d*
- *Isaac Curtis, *d*
- *Phineas Brown, *d*
- *Sarah *Patterson* Brown, *d*
- *Mary *Donnelly* Gardiner
- *Mrs. —— —— Porter
- *Mrs. Nathanael —— Porter
- *Elizabeth *Patterson* Crosby
- *Jonathan Yates
- *Mrs. Jonathan —— Yates
- *Daniel James, *d*
- *Mary *Gyles* James, *d*
- *Mary *Cook* Curtis
- *Phebe Nash Brown
- *Jemima *Brace* Hart
- *Violet Brown Curtis
- *Job Hart
- *Abigail *Patterson* Ixley
- *Betsey *Bennet* Finney Griswold
- Hannah Ninham, *Ind.*
- Elizabeth Casaump, “
- *Catharine Quaunauquaunt, *Ind.*
- *Mary Goldthwaite Bacon, *l*

1783.

- *Hannah *Higby* Curtis, *d*
- *Abraham Slaughter, *d*
- *Lyllis Reed Churchill, *d*
- *Hannah St. John Mighles Chatfield Brown, *d*
- *Mary Hosford Ide, *r*
- *Anna Breck Young
- *Polly Williams Hosford
- *Lucy Gillett Newel, *d*
- *Abigail —— Hopkins
- *Lent Bradley, *d*
- *Abigail Weeks Cook, *l, d*

1784.

- *Justus Dickinson
- *Lucy Harden Dickinson, *d*
- *Rhoda Stoddard Jones Dewey, *d*
- *Mary —— Hart, *d*
- *William Remele, *d*
- Rev. Jacob Remele, *d*
- *Ezekiel Griswold
- *Deborah Carpenter Rockwell, *d*

*Mary Cusk, *Ind.*

- *Rebecca, sister of Quaunauquaunt, *Ind.*

1785.

- *Sarah Neale Curtis
- Edward Munday, *col.*
- Priscilla Freeman Calvin, *col., w.*

1786.

- *Dea. Stephen James, *d*
- *Lucretia Johnson Higby, *d*
- *Silas Dibble, *r*
- *Abigail Livermore Williams, *l*

1787.

- *Matthew Wyman

1789.

- *Hannah Robbins Keep Woodbridge, *l*
- *Mehitabel Bostwick Phelps, *l*
- *Capt. Yokun, *Ind.*

1790.

- *Samuel Jerome
- *Ezra Caswell
- *Elizabeth Pratt Caswell
- *Phineas Rice, *d*

- *Eunice Pratt Bushnell, *d*
- *Esther Clarke Whitney, *d*
- *Anna Bond Benedict, *r*
- *Phebe Brown Ayer, *d*
- *Abner Dewey
- *Joseph Young
- *Elizabeth Brown, 2d

- *Mercy Curtis Warner, *d*
- *Pamela Brown Baily, *d*
- *Sarah Crittenden Warner
- *Diantha Olcott Crosby, *d*
- *Asa Williams
- *Jesse Glezen, *d*
- *Hannah Caswell Chapman, *d*

1791.

- *Samuel Warner
- *Elisha Whitney, *r*
- *Simeon Hart, *d*
- *Vine Kingsley
- *Abigail Wells Dwight
- *Manre Bradley Whitney
- *Martha Young Parsons
- *Rachel Tyrrel Ball Hart
- *Jonathan Squier

*Sarah *Ingham* Squier

- *Anna —— Bushnell, *d*
- *Mary Spring Valett
- *Martha Willard Hoxie
- *John Jerome, *d*
- *Dea. John Whiton, *l, d*
- *Mary Griswold Whiton, *l, d*
- *Alithea Wells Ashmun, *l*

1792.

- *Thankful Ashley Williams, Ashley
- *Olive Fitch Barton
- *Mary St. John Jerome, *d*
- *Rosanna Seward Whiton Hicks
- *Clara Dudley Morse, *r*
- *Elijah Kingsley, *d*
- *Sarah Crosby Kingsley, *d*
- *Phebe Edwards Hooker Farrar, *d*
- *Sally Woodward Donnelly Eggleston, *r*
- *Esther Avery Williams, *r*
- *Esther Williams Beach, *r*
- *Rachel Holliday Williams, *d*
- *Sylvia Parks Williams
- *Kezia Spring Ward
- *Eunice Beekley Hart, *l*
- Abraham Webster, *l, d*
- *Rachel Scymour Webster, *l, d*

1793.

- *Nathan St. John

1794.

- *Ephraim Sheldon, *d*

1795.

- *Dea. Ebenezer Plumb, *l*

1796.

- *Polly Sergeant White, *d*

1797.

- *Betsey Sergeant

1798.

- David Cadwell, *d, rt, d*

1799.

- *Lois Deming
- *Hannah Wilcox Wilcox, *d*
- *Hannah Stow Olmstead
- *Betsey Foote Hart, *d*
- *Mary Wells Brown

*Eunice Williams
*Anna Hooker Lyon, *d*
*Sophia Sergeant

1800.

*Daniel Fairchild, *d*
*Mary Buttes Fairchild
*Irene Herring Dresser
*Haunah Scoville James
Miriam Bishop Davis
*James Dresser
Comfort Hart, *d*
*Sybil Churchill Hart, *d*
*Sabra Mott Foote, *d*
Azulia Alvord, *d*
Abigail Rogers Bradley, *l*
Persis Woodward Daniels,
l, d

1801.

*Rev. Reuben Hurd, *d*
*Oliver P. Sergeant
*Mrs. Benjamin Clarke (?)
Hatch
*Sarah Woodbridge Lester, *d*
Lydia Shaw Codner, *l, d*

1802.

Lucy Rogers Howe, *d*
*Eliphilet Whittlesey
*Lois Cadwell Lynch
Fidelia West Jones
*Polly Jones
John Eells, *l, d*
Hannah Lord Eells, *l*
John Eells, jr., *l, r*
*Patience Eells Cook, *l, r*
Jeremy Edson, *l, d*
Sarah Dyer Edson, *l, d*

1803.

*Rhoda Edwards Dwight, *d*
*Lucy Peck Byington
*Temperance Lawrence Lincoln, *d*
*Alva Churchill, *r*
*Elijah Brown, jr., *d*
*Wealthy Deming Brown, *d*
*Louisa Hopkins Woodbridge
*Elizabeth James Pepoon, *d*
George Deming
Persis Bush, *d*
*Lucy Wells James, *d*
Lois Hamilton St. John, *d*
*Electa Brown Brown Pat-
ten, *d, rt*
*Betsey Brown Jones, *d*

*Comfort Whittlesey
Camp, *d*
*Lydia Ingersoll Remele
*Lucinda Fellows Hopkins
Susanna Drown Bliss
Hannah Kingman Ferry, *d*
Susanna Carpenter Butter-
field, *d*
Elizabeth Hagar Rathbun, *d*
*Catharine Hubbell Ben-
net, *l, d*

1804.

*Elizabeth Cook (?) James
*Daniel Hutchinson
*Ira Cook, *d*
*Mary Fairchild Plumb
*Mary Cook Barr, *d*
Elizabeth Woodbridge
Brown, *d*
Sally Whittlesey Leaven-
worth, *d*
Rebecca Whitney, *d*
*Mary Ellis Hutchinson
Buck, *l*
*Ausel Stevens, *l*
Nancy Perry Stevens, *l, d*
Margaret Timbrook Hull,
col.

1805.

*Margery Parks Jones, *d*

1807.

*Sarah Marey Smith
*Melicent Byington Peck, *d*
Eunice Sergeant Starr, *d*
Dea. Sewall Sergeant
Rev. Louis Dwight, *d*
*Lavinia Hurlbut Trim, *d*
Sarah Durfey —, *d*
*Eleanor Dewey West, *l*

1808.

*Nancy Edwards Wil-
liams, *d*
Harvey Sadd, *l, d*
Lydia Merrill Sadd, *l, d*
*Eliza Sedgwick Pomeroy, *l*

*Jerusha Olinstead Sage, *l*

1809.

*Clarissa Sheldon Com-
stock, *d*
*Lucinda Messenger, *d*
Daniel Churchill, *d*
Jerusha Willard Church-
hill, *d*
*Clarissa Plumb

*Polly Jones
Anna Tucker Dresser, *r*
Hannah Comstock Eells
Fargo, *d*
Eleanor K. Knickerbock-
er, *d*
*Clarissa Rogers Wil-
liams, *l*
*Tamar Binney Kellis, *col.*

1810.

*Enos Cooley, *d*
Susanna Pomeroy Lusk
Field, *d*
*Hannah Spencer Stow, *d*
Thirza Curtis Brown, *d*
Orilla Stosson Curtis, *d*
Iram Curtis
*Margaret Carpenter Cur-
tis
*Maverick Jennisen, *d*
Elizabeth Learned Jenni-
sen, *d*
Betsey Hamilton Polley
*Zebulon Stow, *d*
*Nehushta Cadwell Griffin
*Anna Ashley Cooley, *d*
*Sarah Fairman Hunt
*Nancy Higby Plumb, *d*
Harriet Seymour Brown
l, d
*Jane Bates, *col.*

1811.

*Dea. Timothy Wood-
bridge
Isaac Thompson, *d*
Polly Campbell Thomp-
son, *d*
Henry Lynch, *r*
Thirza Griswold Lynch, *r*
Levi H. Perry, *r*
*Sarah — Judd Taylor, *d*
*Florinda Shepherd Wil-
liams
*Hannah Perkins Hamil-
ton, *x*

1812.

Thomas Brown, *d*
John Reynolds, *d*
Hannah Olmstead Rey-
nolds, *d*
*Phebe Rewlin Deming, *r*
*Abigail Stone Hart, *d*

1813.

*Asahel Ives Bradley
*Jonathan Hicks

*Samuel Churchill, *d*
 *Sarah *Geer* Comstock, *d*
 Anna *Curtis* Dewey, *d*
 Mary *Whiton* Ingersoll, *d*
 Lydia *Whiton* Rossiter, *d*
 Eunice Hicks
 Louisa Bliss
 Mary *White* Curtis, *d*
 *Lydia *Carter* Danforth
 Electa *Pease* Lincoln
 *William Bliss
 *Hannah *Smith* Bliss
 *Joseph Chipman, *d*
 *Sarah *Arnold* Chipman, *d*
 Elisha Peck, *d*
 Levi Kirkham, *d*
 *Hulda — Kirkham, *d*
 Levi Shepherd, *d*
 *Sophia *Barnum* Shepherd, *d*
 Susan *Bass* Day, *d*
 *Mary *Rathbun* Darby
 Sarah *Webster* Green-
 wood, *d*
 Nancy *Churchill* Dresser, *d*
 *John Tucker
 *Joseph Woodbridge
 *Dr. Thaddeus Pomeroy
 *Dea. Josiah Jones
 *Rev. Edwin Dwight, *d*
 Rev. Elisha P. Swift,
 D.D., *d*
 Asahel Dewey, *d*
 *Heman Whittlesey, *d*
 *Rev. Edward Fairchild, *d*
 Josiah Nash, *d*
 Joseph W. Marsh, *d*
 Sylvester Clark, *r*
 Rev. John Whiton, *jr.*, *d*
 William Wilcox, *d*
 Lewis Nash, *d*
 Elizabeth *Nash* Kellogg, *d*
 Clarissa *Whiton* Sherrill, *d*
 Eunice *Inggersoll* Collier, *d*
 Nancy Hoxie
 *Sally *Howie* Smith
 Susan *Beach* Giffin, *d*
 Lucy *Cooper* Sage Bacon, *d*
 Laura Sage, *d*
 *Hannah *Stow* Marsh, *d*
 *Lucy *Wilecox* Redfield
 Harriet Fairchild Alver-
 son, *d. rt.*, *d*
 Emily Fairchild Foote, *d*
 Elizabeth W. Jones Curtis, *d*
 Nancy *Harris* Fairchild, *d*
 Pamela *Fenn* Whitney
 Abigail Bradley Hyde, *d*
 Mary A. Edwards Sher-
 rill, *d*

William Bliss, *jr.*
 Grandison Fairchild, *d*
 Alfred Avery, *d*
 Peter Pindar Pease, *d*
 Daniel Phillips, *d*
 Justus D. Lynch, *r*
 David S. Alverson, *r*
 *William Alverson, *d, rt.*, *d*
 Rev. Josiah Brewer, *d*
 Sands Niles, *d*
 Henry Cole, *r*
 *Martha Pease
 Elizabeth *Pease* Avery, *d*
 *Clarissa Tucker
 *Clarissa Cooley, *d*
 Elizabeth Parker Wil-
 liams, *d*
 *Eunice Bass Smith, *d*
 Eleanor Lunley Law-
 rence, *d*
 *Mary Niles Berry, *d*
 Almira Walker Paul, *d*
 *Abel Buel
 *John S. Hopkins
 Dea. William Whitney
 Louisa Gibson Kirby, *d*
 *Martha Sergeant Boot
 Emmeline *Inggersoll* Pal-
 mer, *d*
 Sally Beach Randall, *d*
 Abigail Lynch Hosford, *d*
 Jonathan Hosford, *d*
 *Luke A. Morgan, *d*
 *Nancy Edwards Messe-
 reau, *r*
 *Olive Thomas
 Sally A. Pease Milliken, *d*
 *Julia Brown
 *Rachel Bigelow Tollman, *d*
 *Asa Robbins, *d*
 *Olive Kirby Whittle-
 sey, *d*

1814.

*Lucretia *Woodbridge* West
 Samuel Brown Curtis, *d*
 *Doreas Lynch
 Daniel Curtis, *d*
 *Abigail Carpenter Cur-
 tis, *d*
 Delesa Crosby Jones

1815.

*Ruth Neale Bement
 *Hepzibah Crease Bacon

1817.

Phebe Seward Churchill, *d*
 Ira Hart, *d*

Sarah Sacket, *d*
 Phineas Pixley, *l, d*
 David C. Hull, *l, d*, and
 rt

1819.

*Frances Warner Curtis, *d*
 *Dr. Alfred Perry, *l, d*
 Ezra Warren, *l, d*
 Naomi Bishop Warren, *l, d*
 *Affia Battles Holcomb Bow
 Fairchild, *l, d*
 Abigail Bassett Spell-
 man, *l, d*
 Sophia Thatcher Olm-
 stead, *l, d*
 *Electa Sheldon Tracy
 Barnum, *l*
 Submit Dickinson Field, *l,*
d, rt
 Lucy Benjamin Pery, *l, dr*
 Electa Kellogg Whittle-
 sey, *d*

1820.

David Curtis, *d*
 Phebe Bassett Coates, *l, d*

1821.

*Loring Barnum
 *Fidelia Smith Barnum
 Maria Brown
 Charles Brown, *d*
 *Emily Brown, *d*
 Electa Brown Rossiter, *d*
 Oliver Chapel, *d*
 Mary Churchill, *d*
 Abby Churchill Cooper, *d*
 Betsey Collins Yale
 Olive Davis Comstock, *d*
 Dea. Joseph I. Crosby
 Martha Crosby Smith, *d, rt*
 *Doreas A. Williams Dres-
 ser
 Daniel Fairchild, *jr.*, *d*
 Julia Fairchild Sage, *d*
 *Jemima Graham
 Betsey Griffin Spring, *w*
 Clarissa Lucy Inggersoll
 Learned Jennisen, *d*
 Betsey Jennisen, *d*
 *Abby M. Gilbert Jones
 Stephen W. Jones, *x*
 Anna Jones Whitney
 *Emily Jones Nash
 Eliza Lynch Gorham, *r*
 Susan Nash Wilcox, *d*
 *Leonard Olmstead, *d*
 Lydia Remond Pease, *d*

Mariette Wilcox Wilcox, <i>l</i>	Elizabeth Tibbals Hull, <i>l</i>	Ann E. Sherrill, <i>d</i>
	Josiah Nash, <i>l, d</i>	C. Minerva Evarts, <i>d</i>
1830.	Eunice Bibbins Hull, <i>l</i>	Fanny Maria White, <i>d</i>
James O. Root, <i>l</i>	Louisa Chapman Nash, <i>l, d</i>	*Frances E. Fowler
Rev. Noah Sheldon, <i>l</i>		*Harriet Williams
Lydia Smedley Sheldon, <i>l</i>	1831.	*Sarah A. Williams
Sherman Mars, <i>col., l, w</i>	*Elisha Brown, jr., <i>d</i>	Sarah E. Hunt Goodrich
	Elizabeth Brown, <i>d</i>	Caroline Sergeant De For-
1831.	*Clarissa Jones	est, <i>d</i>
Catharine Sergeant De	Daniel R. Williams	Mary A. Pratt Whitman
Forrest, <i>d</i>	Clarissa L. Williams	Susan B. Pratt
Julia Wilcox Newell, <i>d</i>	*Fanny W. Williams	*Elizabeth Pratt Chamber-
Leonard Amidon, <i>r</i>	*Lucy Perry Tatlock, <i>d</i>	lain
Abigail Andrews Olds, <i>d</i>	*William Dobell	*Frances Rathbun Collins
*Lucy Atwater Wood- worth, <i>d</i>	Clarissa Dond Dresser, <i>l</i>	Hannah Rathbun Pillings
Sophronia Belden —, <i>r</i>		Anna A. Brace, <i>r</i>
Mary Clark Clark	1835.	Mary E. Sheldon
Julia Jane Cline, <i>r</i>	Charles S. Baldwin, <i>d</i>	Edward C. Brinton
Lois Tucker Dresser	Rev. James H. Baldwin, <i>d</i>	Cornelia Rathbun Brinton
David F. Goodrich	Levi Judd, <i>r</i>	*Sylvester Barnum
Julia Jones Brown, <i>d</i>	Alfred W. Perry, <i>d</i>	Horace Smith, <i>d</i>
Henry L. Lincoln, <i>r</i>	Charles G. Pratt, <i>r</i>	Francis Fowler
*Grove Smith	Nathaniel A. Waters,	Henry Fowler, <i>d</i>
Frederic Turner	Charlotte Wagner, <i>d</i>	Abraham R. Lester, <i>r</i>
*Benoni C. Wells	Lydia Walker Barnum, <i>l</i>	Horace Goodrich
Alma Ives Wells		Henry L. Plumb
*Abigail Thayer Willat	1836.	Spencer Byington
Charlotte Whitney Fe- ler, <i>d</i>	*Cornelia J. Barlow Crosby	*Anna Carter Byington
Erastus Wilcox, <i>d</i>	Jane Crosby Rewey, <i>d</i>	*Rebecca Byington
Jane Newell Wilcox, <i>d</i>	Frederic H. Jones	*Mary R. Sheldon, <i>d</i>
Deborah Williams, <i>d</i>	George Warner	Nathan H. Rathbun
Gilbert Woodruff, <i>d</i>	Lucinda Bourne Warner	Sybil C. Carter
Sylvester Belden, <i>r</i>	*Betsey Lawrence Pease	*Julia C. Carter
Catharine Colt, <i>d</i>	*Elizabeth Young Day	Mary Hull Way, <i>col., r</i>
*Sarah T. Dresser	George M. Bliss	Elizabeth Burrall Hale, <i>d</i>
Roxana Graham Ami- don, <i>r</i>	Rhoda Bliss Leffingwell	Lucy J. Roberts, <i>w</i>
*Amanda Lynch Griffin	Mary Gates Warren Phil- lips Rugg, <i>l</i>	Debia Ariail Goodrich, <i>l</i>
Frederic Porter	Parthena Haskins Lloyd,	Nancy Brace Post, <i>l</i>
*Seth Wilcox	<i>l, d</i>	John Z. Goodrich, <i>l</i>
*Louisa Perry Ingersoll, <i>l, d</i>	Dea. John Hufnagle, <i>l</i>	Sarah Worthington Good- rich, <i>l</i>
Amelia West Williams, <i>l</i>	Anna Rupert Hufnagle, <i>l</i>	*Mary Sherrill Dwight, <i>l</i>
		Samuel Raymond, <i>l, r</i>
1832.		Ann Doud Raymond, <i>l, r</i>
Eliza Brown Foote, <i>r</i>	1837.	*Gilbert Peet, <i>l, d</i>
*Royal Fowler, M.D.	Maria Hodges Smith, <i>r</i>	Harriet Crissey Peet, <i>l, d</i>
Frances Dewey Fowler	*Harriet Sheldon Bond, <i>d</i>	
Pamela Dingman	Mary Halliday Smith	1839.
Electa Clark Stebbins, <i>d</i>	Almira Marshall Clarke,	*Jane M. Carter
Olive Lynch Davis, <i>l, d</i>	<i>l, d</i>	Catharine Brown Nye, <i>d</i>
Jane —— Dixon, <i>l, d</i>	*Sarah Sheldon Brown, <i>l</i>	Caroline Perrine Warner, <i>d</i>
Frances Fowler Dwight, <i>l</i>	*Elizabeth Owen Dewey, <i>l</i>	Mary A. Bissell Judd, <i>l, d</i>
	Benjamin F. Bissell, <i>l, d</i>	*Alinda Owen Bissell, <i>l, d</i>
1833.	Dea. Lystra Taylor, <i>l, d</i>	Alfred Nettleton, <i>l</i>
Mary Tyler Brown, <i>l, d</i>	Paniel Clarke Taylor, <i>l, d</i>	Maria Button Nettleton, <i>l</i>
*Joseph Hull, <i>l</i>	Mary Galpin Goodwin, <i>l</i>	Seth Rugg, <i>l</i>
		Miranda Bristol Barnes, <i>l</i>
	1838.	*Henry W. Thomson, <i>l</i>
	*Mary S. Dwight	Lydia Button Thomson, <i>l, r</i>

1810.

Amelia *Tibbals* Crosby, *l*
Edward W. B. Canning, *l*

1841.

Rev. Charles Sheldon, *d*
Cornelia Bradley
Charlotte I. Bradley
*Silas D. Spaulding, *l*
Julia A. *Button* Spaulding, *l*

1842.

Sarah M. *Jones* Fowler, *d*
Cornelia *Whitney* Canning
Charlotte *Potter* Brewer, *l*
Polly *Carter* Carter, *l*

1843.

Charles M. Owen
Conrad Miller
Susan *Finzel* Miller
Hannah Robinson
Lucinda Robinson
John Bragg
*Sarah *Gunson* Bragg
Ann Bragg
George Sheldon, *d*
Charles Goodrich, *d, rt*
James W. Fuller, *d*
William R. Fuller
*Mary *Dresser* Fuller
John Hufnagle, jr.
Mary *Hufnagle* Stafford
Phebe A. Hufnagle
Julia Hufnagle
Mary *Lynch* Whitney
Mary Goodrich, *d*
Edson Sexton
Samuel Jones
Helen *Warner* Wilcox
Ann *Bradley* Turner
*Sophia A. Barnum
Martha Pratt
Abby L. Dwight, *r*
Mary M. Curtis
Louisa *Lynch* Palmer
*Helen Wells
Jane Brewer
Catharine Polley
Edward Burrall, *r*
Sewall Sergeant, jr., *r*
*John W. Barnum
William Jones, *r*
Henry W. Dwight, *r*
William B. Hull
Benjamin Hull
William W. Hogan, *r*
Joseph H. Crosby, *d*

Egbert Seymour, *r*
Frances *Seymour* Plumb
James F. Dwight, *x*
*Charles E. Fowler
John D. Whitman, *r*
Mary A. *Gillet* Crosby, *l*
Grace *Porter* Bliss, *l*
Mary A. *Vibbarts* Gaines, *l*

1844.

*Ellen *Lowery* Jndson
Frederic C. Lowery
*Mary E. Howell, *col.*, *l, d*
Maria *Rossiter* Jones, *l*
*Mary *Cutlin* Peet, *l*
Katharine Peet Canning, *l*
Mary *Benton* Averill Williams, *l*
Mary *Bagg* Bull, *l, r*
*Elizabeth *Worthington* Strong, *l*
Mary Worthington, *l, d*
Frederic N. Lowery, *l*
Charlotte *Haskins* Lowery, *l*
Mary A. *Squires* Darbe, *l*

1845.

Mary *Doty* Whitman, *l, r*
Ralph Deming, *l*
Fanny *Dodd* Perrine, *l*
Gertrude *Perrine* Wells, *l*
*Aaron Adams, *l*
*Betsey *Smith* Adams, *l*

1846.

Sidney P. Lincoln
Eliza M. Lincoln
Marion *Henry* Sedgwick, *l*
Eliza *Edgerly* Robinson, *l*
Wm. C. Robinson, *l*
*Fanny *Bourne* Robinson, *l*
Fanny Robinson, *l*
Eliza *Prentice* Adams, *l*
Sarah Bragg, *l, d*
Lucy *Bush* *Holecomb* Fowler, *l*
Susan H. Fowler, *l*
Abigail *Prentice* Ariail, *l*
Sabra M. Ariail, *l*

1847.

*Charles Worthington
Chauncey Curtis, *l*
Sarah Colt Rossiter, *l*
Armenia *Tuttle* Fenn, *l*
Rev. Bauroft Fowler, *l*

1848.

*Reuben Kingman

1849.

Elizabeth *Cook* Merrill, *l*

1850.

Edward Bradley
Mary *Patten* Bradley
Jane M. Thomson, *r*
Martha A. Turner
Henry B. Sheldon, *d*
Henry S. May
Sarah A. *Darren* May
Martha H. Sheldon
Charlotte *Hull* Nettleton
Gilbert B. Nettleton
William A. Nettleton, *d*
Silas D. Spaulding, jr.
Thomas Dooley, *r*
George P. Bradley
George H. Brewer
William P. Walker
Samuel H. Tibbals
Caspar Miller
William Greenleaf
Mary Ann Yale
Catharine E. *Yale* Walker
Mary W. Patterson
Ellen G. Hinckley
Melissa E. Lowery
Helen E. Clarke, *d*
Mary M. Clarke, *d*
Helen M. *Root* Lincoln
Mary Grace Cooper, *d*
*Catharine Lincoln
*Abner Crosby

1851.

Jeanette *Harris* Darbe
Edward Bradley
Lucy D. Bliss
Harriet Seymour
Harriet Dewey
Mary Jane Goodrich
Paul Koëthel
Susanna *Smidt* Koëthel
William Williams
Frances *Walker* Williams
Jane *Porter* Prindle
*Mary W. Goodrich
Sarah W. Goodrich
Frances D. Fowler
Mary *Mason* Dashiell, *l*
Mary *Evans* James, *l, d*
Mary E. *Field* Stone, *l*
Susan *Wayland* Cole Fowler, *l*

1852.

Susan E. Sergeant

Lucy R. Byington	1853.	Eliza Taylor
Isaac Bassett, <i>l</i>	Albert C. Nettleton	Christina <i>Schoenenberg</i> or
Lydia <i>Frone</i> Bassett, <i>l</i>	Harriet A. Brewer	<i>Esminger</i>
Martha Dorrance Kiergin, <i>l</i>	Lucia Foster, <i>l</i>	Caroline Esminger

NOTE.—Although a great deal of labor and research has been expended in the preparation of the foregoing catalogue, and much care has been bestowed to render it correct and reliable, yet the Committee do not flatter themselves that it is without some (though they trust *few*) errors. It could scarcely be otherwise in the compilation of accounts extending back one hundred and twenty years. Despite all wishes and endeavors contrariwise, some names—particularly the *family* names of married women—are still wanting: a fact denoted by the blanks left in the record of their married names.

Persons abroad who may be possessed of the information necessary to fill those blanks, will confer a great favor on the Stockbridge Church by forwarding it to any one of the Committee, and thus aid in rendering subsequent editions of our manual complete.

A. H. DASHIELL, JR.,
Wm. WHITNEY,
E. W. B. CANNING,
D. R. WILLIAMS,
S. GOODRICH,
R. LYNCH. } Committee.

NOTE.—The following are the blanks unfilled, for supplying which information is desired.

Mrs. Martha Taylor, prior to 1759	Mrs. Parker, wife of Reuben Parker, from church in Clermont, N. H., 1775;
Mrs. Mary Tyee, 1762	Mrs. Deming, 1779; Mrs. Munroe, wife of John Munroe, 1782
Mrs. Curtis, wife of Enos Curtis, from the church in Meiden, Conn.; also the given name of her daughter, Mrs. Andrews, both 1764	Mrs. Porter, and her daughter-in-law, wife of Nathanael Porter; also, Mrs. Yates, wife of Jonathan Yates, all 1782
Mrs. Tryphena Hopkins, wife of Nehemiah Hopkins, from the church in Salisbury, Conn., 1768	Abigail, wife of Levi Hopkins, 1783
Mrs. Ann St. John, wife of Mark St. John, from the church in Sharon, Conn., 1769	Mary, wife of Lieut. Abel Hart, 1784
Mrs. Elona Slossen, wife of Elijah Slossen, from church in Sharon, Conn.; and Ms. Hatch, wife of Melatiah Hatch, from church in Fredericksburg, both 1770	Anna, wife of Josiah Bushnell, 1791; whom Sarah Durfey (1807) married. The family name of Mrs. Sarah — Judd Taylor, 1811
	Mrs. Huldah, wife of Levi Kirkham 1813.
	Mrs. Jane Dixon, from the Presbyterian church in Hudson, N. Y., 1832.

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